

268 26 4-27
THE RELIGION OF THE HINDUS.

NEW THEOLOGICAL
SEMINARY LIBRARY

THE MISSIONARY HELPER

Faith and Works Win —

VOL. XXVI.

JANUARY, 1903.

No. 1.

CONTENTS.

	PAGE		PAGE
EDITORIAL:—		Call to Prayer.	
Working Notes	2	Mary A. Davis, Alice M. Metcalf . . .	22
Magazine Notes	28	February.—Prayer and Praise	22
IN GENERAL:—		Cruelty of Child-Marriages	23
Not in Vain (<i>poetry</i>). V. G. Ramsey . .	4	THE HELPER BRANCH OF THE INTER-	
President's Annual Address.		NATIONAL SUNSHINE SOCIETY	24
Mary A. Davis	5	PRACTICAL CHRISTIAN LIVING:—	
The Religion of the Hindus.		The Still Hour	25
Rev E. C. B. Hallam	8	A Pansy's Lesson	26
A New Kindergarten Hall for Balasore.		WORDS FROM HOME WORKERS:—	
Hattie P. Phillips	11	Maine, Rhode Island	27
A Delightful Token of Appreciation.		OUR JUNIORS:—	
L. S. F.	13	A Suggestion for a Happy New Year	
The Emergency League. L. A. DeMeritte	14	(<i>poetry</i>)	29
FROM THE FIELD:—		A Minnesota Mission Band. Earl Towner	29
What Can I Do? L. C. Griffin	16	Statement of Roll of Honor.	
At Simla. J. J. Scott	17	L. A. DeMeritte	29
Treasurer's Notes. L. A. DeMeritte . .	19	"Why Don't You Hurry?"	30
A Letter to You. L. L. J.	21	A Missionary Hand	31
HELPS FOR MONTHLY MEETINGS:—		CONTRIBUTIONS	31
Topics for 1903	22	Form of Bequest	32

Published by the
Free Baptist Woman's Missionary Society
BOSTON

The Missionary Helper.

TERMS: Fifty Cents per year, IN ADVANCE.

DISCONTINUANCES.—We find that a large majority of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES.—Many persons subscribe for friends, intending that the paper shall stop at the end of the year. If instructions are given to this effect, they will receive attention at the proper time.

THE DATE ON WHICH YOUR SUBSCRIPTION EXPIRES is printed on each issue opposite your name. Please remit for renewal two weeks before this date. Please give your *exact* address in every letter. When requesting a change, give both the *old* and *new* address. Do not omit the *Mrs.* or *Miss*.

OLD OR NEW.—Kindly state when sending in subscriptions whether the name is now on our list, or whether it is a new name to be entered.

Send communications relating to the editorial department to

MRS. NELLIE WADE WHITCOMB, Editor, Ocean Park, Me.

Send subscriptions and all matters pertaining to business to

MRS. ELLA H. ANDREWS, Publishing Agent,

122 Vinton Street, Providence, R. I.

[Entered at the Post-Office at Boston as second-class matter.]

EDITORIAL CONTRIBUTORS.

MRS. MARY R. PHILLIPS, India.	SHIRLEY H. SMITH, M. D., India.	MRS. R. D. LORD.
MRS. EMELINE BURLINGAME CHENEY.	ADELAIDE CILLEY WALDRON.	
MRS. FLORA M. KENDALL.	ANNIE LIBBY HAWES.	IDA LORD REMICK.
MRS. LOU. M. P. DURGIN.	MRS. M. A. W. BACHELDER.	

PUBLICATION COMMITTEE.

MRS. S. A. PORTER.	MRS. ELLA E. STANTON.	MISS CLARA M. LAW.
MRS. A. W. JEFFERSON.	REV. ELIZABETH MOODY.	MRS. B. A. SHERWOOD.
		MISS LENA S. FENNER.

Post-Office Addresses of Missionaries.

*†MARY W. BACHELER, M.D. . . .	} Midnapore	MRS. H. C. PHILLIPS	} Balasore
*T. W. BURKHOLDER, M.D. . . .		*†MISS HATTIE P. PHILLIPS	
*MRS. BURKHOLDER		†MISS J. J. SCOTT	
†MISS E. M. BUTTS		REV. GEORGE H. HAMLEN	
†MISS L. C. COOMBS		MRS. HAMLEN	
*REV. E. C. B. HALLAM		MISS LIZZIE E. GAUNCE	
*MRS. HALLAM		REV. E. H. LOUGHER	
REV. H. E. WYMAN		MRS. E. H. LOUGHER	
MRS. WYMAN		†SHIRLEY H. SMITH, M. D. . . .	
REV. H. R. MURPHY		GEORGE AGER	
MRS. MURPHY	MRS. AGER		
†MISS EMILIE E. BARNES	NELLIE M. PHILLIPS, M.D. . . .		
DR. A. L. KENNAN	Lalgarh,	MRS. MARY R. PHILLIPS	} Chandbali
MRS. A. L. KENNAN	} Midnapore District.	*REV. M. J. COLDREN	
		*MRS. COLDREN	
		REV. LEWIS P. CLINTON, Fortsville, Grand Bassa, Liberia, West Africa.	

* Now in this country.

† Supported by Woman's Missionary Society.

The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

VOL. XXVI.

JANUARY, 1903.

No. 1



"A flower unblown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed;
This is the year that for you waits
Beyond To-morrow's mystic gates."

"Fear not, O friend, to enter. Take Faith with thee and thou shalt find God within; take Prayer and thou shalt find blessings; take Hope and she will seek gladness for thee; take Courage and thou shalt find victory."

Working Notes.—How can we begin the New Year better than by personally accepting the thought expressed by Rev. Elizabeth Moody, in a recent address? "The mission of the highest virtue is the self-imposed mission! The ready, willing offering of service for love's sake! The 'Lo, I am come to do thy will' spirit! To choose to enter upon a life of self-forgetfulness for others and the choice not imposed by pressure of circumstances, but freely self-imposed! This is the highest virtue. This is the mind of Christ. Self is forgotten, duty is delight, Christ is all in all!" And the thought of Rev. Ernest G. Wellesley-Wesley, expressed in the beautiful poem, "Into Deeper Depths"? . . . Miss Baker sent good news from Storer College, under date of Dec. 5: "It is a long time since I have had such a quiet Hall (Myrtle) or such pretty and clean rooms as our girls keep this year, and most of them take pride in their work. We have had a revival within the last three or four weeks, one that came near making a clean sweep of the school. Only three girls in Myrtle Hall were not converted, and few, if any, young men. They are all in earnest, too. I have never seen the students so concerned for each other, nor such happy people as our girls were after they came through. The singing is sometimes wonderfully sweet. I wish you could hear it. They sing, 'Ill lay down this world, and shoulder up my cross, and carry it home to Jesus,' enthusiastically." . . . Miss Frieda Mosher of Boston is teaching her sister's classes until Mrs. McDonald is able to return to them herself. Have you told the children who have shares in President McDonald's salary, that there is a dear little Frances Mosher McDonald at Storer? . . . Rev. E. C. B. Hallam, for many years missionary to India, gives us a very interesting and helpful article on "The Religion of the Hindus," to be used in connection with the first chapter of "Lux Christi." Mrs. Frances Stewart Mosher continues her valuable articles in the *Morning Star*. . . Our President's Annual Address gives much food for thought. Miss Phillips has written brightly of the needs of the proposed kindergarten hall at Balasore. . . The Elmwood Avenue F. B. Sunday school of Providence, R. I., has sent \$25 for kindergarten work in India. The Christian Endeavor Society supports a child in Sinclair Orphanage. . . You will all be interested in the report of the delightful surprise party given to our publisher, in the Roger Williams church, Providence. Rachel Das Bose wrote, the 16th of October: "My heart was pierced to see congratulations in the HELPER for my angel baby who is no longer in this world, but has gone to that happy home above, to be safe forever in the arms of Jesus. My heartfelt, warmest thanks to those well-wishers." Let us remember, in the Quiet Hour, this friend whom we have not seen but love, in the sorrow that makes the whole world kin. . . Dr. Smith wrote, Oct. 12: "Miss Barnes is doing excellent work in Sinclair Orphanage. She starts to-morrow for a month's holiday up country, to visit a friend at Fahtypur. I hope it will brace her up."

Signs of the Times.—At the close of a preaching tour in India, says *Life and Light*, a missionary asked his native preachers to tell him what had most impressed them, on the tour, as a matter calculated to give courage as to the growth of the kingdom in the hearts of the people. One replied, "I was surprised to hear the Hindus singing Christian hymns." Another: "I was impressed in one village by a woman who, when we began to preach, went from house to house and gathered the people to hear about Jesus. In another village a Pariah man said, 'I know you, who you are. You have come to preach about Jesus Christ.' Then he turned to his village people, who had gathered to hear, and said, 'Now listen to what these men say. I believe that Jesus Christ is the only true God.'" . . . Recently, says *The Missionary Review*, a steamer from Shanghai to Yokohama had among its passengers a party of eight young Chinese women going to Japan for a long course of study. This is an almost unprecedented occurrence, and is a decided step forward for China, for it is the prevalent opinion that it is not worth while to educate Chinese women. . . . It is reported that Sir Chentung Liung Cheng has said: "In our seaports they are now establishing schools for girls. That is the foundation of the reform for China. Just wait a few years and see what will happen when our educated girls are grown up and become mothers." . . . The editor of *The Saturday Evening Post* wrote in a recent editorial: "If we are to enter more and more fully into the rich promised land which freedom and science open to us, we must have not only the man who knows, but also the woman who knows. After all, is it not our ultimate excuse for being alive that we are the parents of the next generation? And there the woman, with practically absolute control over the next generation at its vital, formative age, has the better of man. If anything, she needs the higher education even more than man. By all means, send the girls to college." . . . The new treaty concluded with China promises, among other reforms, a more reasonable policy regarding missionary work. . . . The American Board has received through the U. S. State Department \$57,933, being one-quarter of the amount awarded to the board for losses on mission property in the Boxer outbreak two years ago. . . . At a convocation held on Pine Ridge Reserve, S. D., 1,200 Indians were in attendance, many of whom had journeyed a week or more by wagon to be present. The spirit in which Indian Christians give was well illustrated, when representatives of the woman's auxiliary handed in cash to Bishop Hare nearly \$2,400 for missionary and other purposes. They had already expended over \$1,000 for various religious and charitable purposes at home. . . . From *Woman's Work for Woman*: In view of the friendliness which the King of Siam has always shown to American missionaries, it was a graceful act for a member of the Board of Foreign Missions to give a dinner in honor of the Crown Prince when he visited New York. Eighty distinguished men sat down to a lavish table, without wine. The Prince avowed his pride in the religious freedom of Siam. "For six hundred years there has not been a case of religious persecution on the part of the government," he said.

THE MISSIONARY HELPER.

NOT IN VAIN.

BY MRS. V. G. RAMSEY.

IN early morn he heard the Master's call,
 "Arise," he said, "arise;
 O'er the hill the coming sunlight gleams,
 This is no time for idle morning dreams,
 No time for sleeping eyes."

"Dear Lord, I hear thy voice," the servant cried,
 "To hear is to obey;
 I fain would labor if I may but see
 A harvest on these desert wastes for Thee.
 What is my toil to-day?"

"Go sow the precious seed," the Master said,
 "It shall not be in vain;
 Beside all waters sow, and by the ways
 Where myriads travel, o'er the rocky maze
 Of mountain and of plain."

Forth went the servant at the early dawn.
 While morning mist and dew
 Lay on the beaten fields, he flung the seed
 Where blossoms would unveil their piteous need,
 If it found room and grew.

All day the sower wrought with heart aflame,
 And when the shades of night
 Gathered around him, turned with weary feet
 His home to seek, his Master's smile to greet,
 When lo! he saw the flight

Of hungry birds that feasted on the grain—
 The priceless, precious grain.
 Weeping, he sought the presence of his Lord
 And told his woe, in many a bitter word
 Of sorrow and of pain.

"Weep not," the Master said, "thy work to-day
 No evil can destroy.
 The blessed soil that gives the seedlings root
 Shall bear a hundredfold of precious fruit
 And thou shalt share my joy.

"Rest thou to-night, and when the morning dawns
 Go to thy work again,
 Sow with a liberal hand and do not spare,
 Some seed shall grow to bless thy tender care,
 Thy labor is not vain."

PRESIDENT'S ANNUAL ADDRESS.

BY MRS. MARY A. DAVIS.

In thinking of the possibilities of this society, it may not be amiss to revert to the twenty-nine years of its existence, and to consider the work and growth of those years, that there may be a clear conception of its real value and of the necessity for its survival.

At first it was a womanly response to an agonized plea for assistance to the Free Baptist mission in India. With timid hesitancy it was accepted as a direct call from God; and from the words of Jesus, "My meat is to do the will of Him that sent me and to finish his work," was gathered the sublime faith for the undertaking.

Education was needed to fit the workers for their duties. By a process invisible but powerful, common clay is changed into an opal. By another agency it is changed into a sapphire; and even coal, by a strong and steady force, is changed into a priceless diamond. So the silent, potent influence of this society has been of immense educational force in shaping the thought of many of the most prominent and efficient women of this denomination, who have gained their inspiration and impetus in its meetings for prayer and study and the activities which have followed.

Bright, earnest, Christian young women have had their lives broadened under its auspices. Heroic hearts, unselfish hands, and much ability have been developed by it which would otherwise have remained latent.

There was nothing else in the denominational curriculum so plainly showing women their opportunities. Missionaries were consulted, their lives studied. The burning facts they uttered dropped like live coals upon startled consciences. They learned that women were the great barrier to the reception of truth in heathen countries. They learned that all heathen religions combine to degrade womanhood. They learned that among uncivilized nations woman is the slave of man, but little above the brute. They learned that from her dark, superstitious mind she sends the poison coursing through the minds of her children.

It came as a revelation to them that women of the Orient are keeping many a man from entering the kingdom, and that never in heathen lands will be seen noble men until the women are enlightened, and that the missionary problem is how to reach the great central power in pagan society—the mothers and the homes.

They learned, too, that it is only a woman's hand that can unlock zenana prison doors, and only a woman's voice that can tell the story of redeeming love in many a heathen home the wide world over.

The arousal of Free Baptist women to a sense of heavy, peculiar, personal

responsibility gave a larger horizon to their mental vision, the welcome assurance that they were a part of "the forces which God is using in the uplifting of nations," and as a result an enlarged spiritual development. Such were some of the first-fruits of this organization.

Missionaries were sent to the Free Baptist foreign mission field, by approval of the then foreign mission board. A girl's orphanage soon came under the care of this society with the gift of a building fitted for its use. This orphanage for girls who have been rescued from heathenism and who have seen here the sharp distinction between pagan and Christian lives, and who have gone out from this safe enclosure to multiply Christian homes in a dark land, this orphanage sacred to the life and ministrations of Dorcas Smith and to the memory of John and Olive Sinclair, as an institution for the care and training of girls, is a necessity, and can best be controlled by women.

Of 140,000,000 women in India, 27,000,000 are widows, of whom 14,000 are less than four years of age. By the mere fact of widowhood a woman is believed to be accursed of the gods, because she must have committed a great sin in some former birth, and as a widow is now paying the penalty. She is ignorant of the sin, but had she been good she would never have been a widow. Widowhood hangs over her as a possible curse, and the daily prayer of a wife is that she may die before her husband.

The hearts of women missionaries, especially mothers, were stirred with anguish as they saw, at the age when their own children were just commencing school days, these little India girls taken from their homes and never after to know a mother's care. Still worse, if death took the betrothed or husband, even if he were a mere child, they were subject to the cruel caprices of the family of the husband, and were made half starved little burden-bearers, with no escape except to a life of prostitution. The Widows' Home, conceived in the heart of a woman agonizing in prayer for these suffering ones and carried into execution by this society, demands the detailed thought and care that only women can give.

A department of the Bible School, where women can be fitted to be helpers to their pastor, teacher, or colporteur husbands, is a necessity. That department is under the instruction and supervision of a teacher supplied by this society.

The kindergarten has always found its most devoted and zealous disciples among women. It is a kingdom which woman feels peculiarly her own—the education of little children. She is fitted to it by the instincts of motherhood, her quick sympathies with child life and ready adaptation to its changing phases. Little children in India greatly needed to be taught the best and truest Christian education, for only in this way could they be saved from some of the pernicious influences which environ the life of the heathen child.

The Froebel Kindergarten, with its morning lessons, talks, gestures, prayers, and songs, with its teachings of kindness and unselfishness as the rule of action, and where the little ones were taught that the Father in heaven loves and cares for them as he does for the birds that sing so sweetly above their heads, was first introduced into the Free Baptist mission in India by this society, and by them were native teachers first trained for this department. The great educational value of this system is undoubted, and it is now to some extent taught in each station.

The medical missionary stands in the advance line to break down superstition and open a way for the Gospel of Jesus Christ. A woman in a Hindu home may never see a man physician, however great may be her peril from disease. Her life centers in marriage and motherhood. If she has no children life is sad. If she has children life is hard. Often the child wife is not old enough to be a suitable mother of children, and the people of India show this through generations.

After the young mother has gone to the door of death that she may give another little life to the world, she is put in the dirtiest, darkest room in the house, with nothing to eat or drink for several days. She is given drugs to keep her in a stupor, and at the end of the eighth day is restored to her family. She welcomes the woman physician joyfully. She can see domestic life in detail, and into her ears can be poured its tales of woe. As a door and heart opener the woman physician outranks all others. She not only opens doors but walks through them herself into the almost inaccessible strongholds of heathenism—the homes—and she takes the Gospel with her. She goes not only as a physician but as an evangelist. Her opportunities are all provided for her. She saves from the ravages of disease, and tells of the Great Physician of body and soul who has given her the opportunity to come and heal their sicknesses, and tell them of his love. Medical missionaries can go where no others would be allowed. All persons are sometimes ill. They need help. A physician can give it. Gratitude is awakened. The vilest and most wicked will make places, otherwise dangerous, safe for a doctor. The woman medical missionary is a necessity. The practicing women physicians of the Free Baptist mission in India are representatives of this society.

Myrtle Hall, the domestic science department, in fact a large share of the regular assured assistance given by the denomination to Storer College, are from the Woman's Missionary Society.

Many Free Baptist women in the West live very isolated lives. Money is not plenty with them. Distances are great. They cannot meet in quarterly and annual associations as those do in New England and other sections. As a result

they fail to get the inspiration which comes from such contact with others, and also to gain the knowledge of the vital needs of the missionary work of the denomination. A field secretary is a necessity to visit these women, to interest them, to arouse them to see their opportunities, and induce them to improve them. This is a department of the society and is bringing large returns from the money and effort invested.

(To be concluded.)

THE RELIGION OF THE HINDUS.

BY REV. E. C. B. HALLAM.

HERODOTUS tells us that the Egyptians of his day were the most religious people of all mankind. Had he known the Hindus as well as he knew the Egyptians methinks he would not have made that statement.

The Hindus are an intensely religious people, and their religion influences them in everything in their every-day life. One of themselves, a highly cultured man, in writing of his people, says: "The Hindu is born religiously, he walks religiously, he reads religiously, he eats religiously, he sleeps religiously, he bathes religiously; in short, he invokes the gods in everything he does."

Students of the Hindu system of religion think they discover three very distinct stages in its history:—

1. What we shall call primitive Hinduism based on the teaching of the Vedas. This dates farther back than Pythagoras and the Egyptian priests. It is thought that the most ancient of the Vedas was in existence prior to the foundation of the Assyrian empire. At that early age the Hindu had thought out, and committed to writing, systems of religion, philosophy, and metaphysics; and they were then an intellectual and highly cultured people, but they lacked enlightenment, and, as a consequence, the Hindu's system of religion has deteriorated during the ages. Idolatry was unknown in the Vedic age. The Vedas recognize one Supreme Being, who is self-existent and eternal; from whom all things have proceeded, and into whom all will eventually be absorbed. This is the teaching of Vedantism to-day, and the Hindu strenuously insists upon this teaching, and he illustrates it by calling attention to an empty bottle tightly corked; he will tell you that the bottle contains a portion of the atmosphere; that if you draw the cork the air within at once mixes with the air without.

This Supreme Being he calls Brahma; and he asserts that this Brahma performed the first act of creation by making three minor deities, Brahmah, Vishnu, and Sib; the first to be Creator in detail, the second the Preserver, and the third the Destroyer. This Supreme Being, Brahma, constitutes the life principle of all matter. Life in any form is but the extension of this divine principle. He is

not only *everywhere present* but is *present in everything*. The progressive Hindu of to-day is aiming at the renovation of modern Hinduism, by seeking to lead the people back to primitive Hinduism, a pure Deism. This, then, is in brief the teaching of the Vedas.

2. Hinduism in its second stage recognizes heroes and men as objects of worship, but not images. This is based on the teaching of later sacred books called Puranas. At this stage, incarnations of deity began to be recognized. Heroes who were deemed worthy of special honor were claimed to be incarnations, and so were worshiped. It was but a short step from this to the introduction of image worship, since the teaching of the Veds had inculcated the idea that God (Brahma) was in everything and every person. Images of these various incarnations might surely be worshiped if Brahma was really *in* everything; in bowing before an image the worshiper contended that his thoughts were fixed not on the image, but the Deity that was in it.

3. From this the third step in Hinduism was easily taken; and gods, demi-gods, and idols came to be worshiped by the million. The Hindu boasts of having 330,000,000 gods. Among these we find the Sacred Bull, and at this period we find the caste system introduced. No reference to any such system as caste is found in the Vedas. Query: Did this system come from Egypt with the Sacred Bull? This is by no means impossible, or even improbable; especially as we find among the high-caste Brahmans a class known as Mishras, and Mishra is the name whereby the people designate Egypt.

It would take up too much time and space to speak of all the incarnations, since Vishnu has been incarnate nine times and has to appear among men again; but as there appear certain striking analogies between some of these and certain Bible incidents let us note two or three of them.

Vishnu, the second in the Hindu triad, is called the Preserver; and whenever he comes to the front in any incarnation it is to preserve life; though sometimes he has to destroy one in order to save many. In his first appearance he is called the Fish-incarnation, and takes a form which is half fish and half man. In this form he comes to save king Satiabrata and his family of 8,000 from a flood which came to destroy the wicked. An ark was made which Vishnu carried and conducted until the water abated. There is little room to doubt that this is a perversion of Noah's case. It would not hurt the Hindu writers' conscience to add three ciphers to the eight and make the family to be eight thousand in number.

In the eighth incarnation Vishnu took the form of a hero named Krishan. He was born somewhere about the time of Christ; but his name, Krishna, must not be mistaken for the Hindu corruption of the name Christ. It means black,

and Krishna was a very black person. He came in this form, we are told, to destroy a race of demons and thus save mankind from their evil purposes. Note the analogy : Christ came to destroy the works of the devil.

Vishnu is to appear the tenth time as an incarnation, in the form of a woman attended by a flying horse ; when, Hindu prophecy does not reveal. The object of this incarnation will be to destroy the wicked and restore the age of purity. Another very strange analogy.

" In relation to the being and destiny of man, the Hindu believes most fully, and persistently maintains, that his soul is a portion of the divine essence—an emanation from God. He believes in endless transformations through every form of animal life. When he dies he believes that he passes into some other body, and after innumerable births and deaths he hopes to be absorbed into Brahma at the last. He ascribes all the good or evil he shares in this world to his conduct in a former birth, and that previous conduct must infallibly control all his future existence. While these are his avowed sentiments, which he never even for a moment questions, he yet, like other fatalists, constantly acts as though no such creed existed. He trembles in view of moral delinquencies, he fears the judgment to come, and seems quite prepared to believe the reasonings and appeals of the missionary based on a totally different system of doctrine.

" He hopes by various gifts and offerings, penances and pilgrimages, by the worship of the gods and reverence for his spiritual guides, to obtain some more favorable state in another birth, or an indefinite period of happiness in some one of the fabled heavens of the gods.

" The fears of hell and hopes of heaven, apart from all Hindu perversions, are often seen working mightily in the poor heathen's soul. There are convictions which Hinduism cannot silence, hopes which Hinduism does not satisfy, fears it cannot quell. Hinduism, in common with every other false religion, seeks to quell the fears of a guilty conscience, but fails to wean the heart from those sins which bring it under condemnation."

The Hindu needs enlightenment. If he is ever to have this, Christians must give it to him. What are we doing to enlighten the millions of them in our field? Let us devise more liberal things in the prosecution of this work. It is not enough that we, as a denomination, devote an average of a quarter of a cent per week per member for the work among the heathen. This can scarcely be called obedience to the commission of our Lord : " Go ye, therefore, into all the world, and preach the Gospel to every creature." To propagate the Gospel is the church's first work, and ought to have her *first and best attention*. Alas, instead of this the church on every side is giving liberally for home work, and barely recognizing her responsibility with reference to the work among the heathen.

"Of every dollar we give for Christian work we spend ninety-eight cents on our home work, and two cents for the heathen."

"Brethren, these things ought not so to be."

Keuka Park, N. Y.

A NEW KINDERGARTEN HALL FOR BALASORE.

WHAT shall we call it? Who will win the right to name it? Built? Oh, no! Ready for a name? Certainly.

But let me begin at the beginning and tell you about it. Many, perhaps most, of you know that my niece, Bebee, now Mrs. Geo. Howells of Cuttack, went out to India a trained kindergartner with a fine outfit in '95. Two years later her marriage left us with the outfit, but minus a kindergartner. The fact that I was an old school teacher caused me to fall heir to the post. But I was *not* a kindergartner and, fortunately for all concerned, I knew it. I promised myself I would improve the first opportunity to take training, but in the meantime there seemed no better way than for me to begin and do the best I could. Bebee had used one or two rooms in the house we occupied. As numbers increased we were allowed to move into the chapel. Prospecting for a permanent home, we asked to buy the walls of the old Mission Boys' School Building, then in ruins. To our joy they were given us. I made careful investigations regarding expense, represented the case at home, and was authorized to spend about \$225 in making the place habitable, which I did, putting only a thatch-roof upon it, and expending more than a quarter of the entire sum on eight fine, new, double, teak-wood, Venetian doors, which, with care, should last a hundred years. Our numbers continued to increase, and, before I dropped the work, had swelled from *one* dozen to *six*, and I had several pupil teachers who were learning something of the little I was able to teach them.

Unhappily Balasore furnishes very poor foundations for any ordinary building. I do not know that there is a brick house in the place whose walls are not cracked; ours certainly are, both walls and floor, badly cracked. Moreover, our quarters are quite too small for our numbers. A kindergarten without games is an anomaly, yet we rarely had them for want of room. A thatch-roof calls for thorough renewal about once in five years; ours has been on four and a half years. The rafters are more or less eaten by white ants, and one has fallen—providentially not in school hours—and now we are face to face with the question, "What next?" Shall we put \$150 into another thatch-roof, resting upon walls already badly cracked, impossible to make sound, and enclosing a room quite too small for our purposes, or shall we take an advance step, pull down the old walls, and utilize our nice, strong doors in a new building whose roof shall

rest upon pillars, instead of upon walls, and whose size shall admit of all the activities of a true kindergarten?

As a mission we are working for the salvation of the world, but especially for that of the little corner of it assigned to us. Any one thoroughly familiar with kindergarten principles knows that in no way can we lay a surer foundation for strong character in our native Christians of the future than by giving to the little children of the present the best kindergarten training in our power, for in a true kindergarten Christian principles are inbibed, and become a part of the spiritual entity of the children without their knowing it.

The government of Bengal has decided to require kindergarten work in all primary schools receiving government aid, a specified time having been set after which all such aid will be withdrawn from schools that fail to conform. To the best of my knowledge, however, there is no kindergarten training school in Bengal, and the probability is that a cheap imitation of kindergarten occupations, with the kindergarten spirit wholly lacking, will be the result outside of mission schools. Our Balasore kindergarten should become a training school for fitting workers for all our stations. To make it effective as such we need a building both substantial and commodious. Shall we not have such an one?

Plans for one that shall utilize as much as possible of our present plant are outlined in my mind, but considerable conference with local builders will be necessary before I can venture to say definitely how much money will be needed; judging, however, from estimates secured from Calcutta builders, two or three years ago, for a somewhat similar building, we cannot count on less than \$1,200. A voluntary contribution received soon after my return from the Y. W. C. A. of Hillsdale College was deposited as a nest egg for this fund. At the present time it has increased to a trifle over \$100—not so bad, since no special appeal for it has heretofore been made. *Now, however, dear friends, it is made!* Here is opportunity for a safe and paying investment; one that will pay rich dividends, on and on, when your working days are over, and you have leisure to sit and watch it from the other side! Our faithful treasurer is waiting to hear a response, and so is your friend,

HATTIE P. PHILLIPS.

Merriam Park, Minn.

“EVERY praying Christian commands a power before which temptations cannot stand.”

“BEWARE of idleness: the listless idleness that lounges and reads without the severity of study, the active idleness forever busy about matters neither very difficult nor very valuable.”

A DELIGHTFUL TOKEN OF APPRECIATION.

BY L. S. F.

"*Post mortem* thanks may be heard in heaven, but I suspect that higher things will make them seem less needed than now, when we are plodding along the level stretches of life," so says our dear Mrs. Cheney. "Labor is its own reward," may be true, but a token of appreciation, now and then, both enhances the value of the reward and lightens the labor.

Such was the thought in the minds of the women of the Roger Williams auxiliary when they planned to give a reception—a surprise reception—to their president, Mrs. Ella H. Andrews, who had served them twelve years in that office. It occurred on the date of the regular annual meeting, change being made simply from afternoon to evening, in order to hold a "public meeting," as our president was told. She was given a program by the committee in charge, which appeared satisfactory; quite a different one, or rather a fuller one, being carried out when the time came.

The committee was busy at the church during the day—as a result, the reception parlors appeared gorgeous in their array of autumn foliage, bringing into relief the central design in blue and gold bunting, bearing the letters in blue, "Our President." On the board, in blue and buff crayons, was our motto, "Faith and Works Win." The map of our India field and the "Lux Christi" map were suspended each side of the center decoration. Three tables dotted the corners, one for pictures and photos of our mission stations, one for literature—HELPERS, leaflets, and membership cards—and the last for the serving of refreshments.

Mrs. Andrews appeared at the door late—thanks to home management—and in blissful ignorance of the scheme laid. As the door opened a group of juniors burst into an original welcome song, twelve of them forming a gauntlet through which she must pass to the dressing room, each one handing her, as she did so, a lemon-color pink with a knot of blue ribbon, and the message, "For the twelve years, from the juniors." At the platform she was met with the instruction that she was in the hands of her friends, and that obedience was the better part of valor. Submissively she took the chair, placed for her in front beside the treasurer, and awaited developments. The program was carried on by the two vice-presidents.

After the formal opening a tribute was paid by the auxiliary through a paper entitled, "Memories of Twelve Years." Mrs. Andrews' connection with State work was represented by a letter from Mrs. J. M. Hooper, State treasurer, and remarks of esteem by Mrs. A. W. Jefferson, State secretary. Her work in the national society was paid tribute to by Mrs. O. B. Cheney, who was for so long associated with her on the HELPER, and who also was the woman who first interested Mrs. Andrews, as a young lady, in the work of the W. M. S.

In the exercise of presentation, all local departments had a part. The Little Light Bearers, through a tiny miss of six, presented the president with a bouquet of white pinks tied in blue and buff ribbons; the juniors, whose mission money goes through the W. M. S. treasury, and for whose benefit a junior committee is appointed each year, were present in force, and three of their number dressed in Hindu costume gave a recitation, and then to Mrs. Andrews the gift of a book, into the color scheme of whose cover entered—by mere chance—the blue and gold. The remembrance from the auxiliary, presented by one of its members in an original poem, was a bunch of large golden chrysanthemums tied with long pendants of blue ribbon, with a hidden treasure amid the foliage.

Then came opportunity for Mrs. Andrews to "talk back," which she did in most appropriate words of appreciation. Then followed the regular business and election of officers, the whole interspersed with vocal and instrumental music. A social hour of congratulations brought the event to a close. As a surprise the occasion was a great success, and the committee were assured that it was most heartily enjoyed by the president, who was re-elected, with the best wishes of her fellow-workers.

"How oft we, careless, wait till life's
Sweet opportunities are past,
And break our 'alabaster box'
Of ointment at the very last!
Oh, let us heed the living friend
Who walks with us life's common ways,
Laboring with us in work of love,
And grateful for a word of praise."

Providence, R. I.

THE EMERGENCY LEAGUE.

It has been a long time since any reference has been made, in the MISSIONARY HELPER, to the Emergency League, simply because the Free Baptist Woman's Missionary Society has not needed the help which the members promised. Surely it has been a League of which a person can easily be a member! However, we hold out no promises that this will always last. We only know our Father has been very good to us.

It occurs to your treasurer that it is possible that some, who gave their names so long ago to this League, may think they are no longer responsible should a deficit occur. If there are any such I wish to remind them that the terms of the agreement require them to notify the treasurer should they wish their names dropped. I certainly hope there are none such, but rather that some other persons may wish to become members of the League. Because of

this possibility, and for the sake of the present ones, I give in full the conditions on which persons are, or may become, members.

First, that the treasurer is permitted to write the enrolled members of the Emergency League of the Free Baptist Woman's Missionary Society not oftener than once a year, soliciting funds for the immediate need of the society.

Second, that the statement accompanying such a letter from the treasurer shall show that the quarter just preceding had closed without money enough to pay the legitimate bills of the quarter.

Third, that in response members of the League are *pledged* to make such a contribution towards this deficit as each member may be able.

Fourth, that this gift is to be special—it is not to entrench on any contribution which the members make regularly to the society, like yearly memberships or a thank-offering.

Fifth, the treasurer shall keep an enrolled list of all who consent to be members of the Emergency League, and any name on this list will be removed whenever the person so desiring it thus notifies the treasurer.

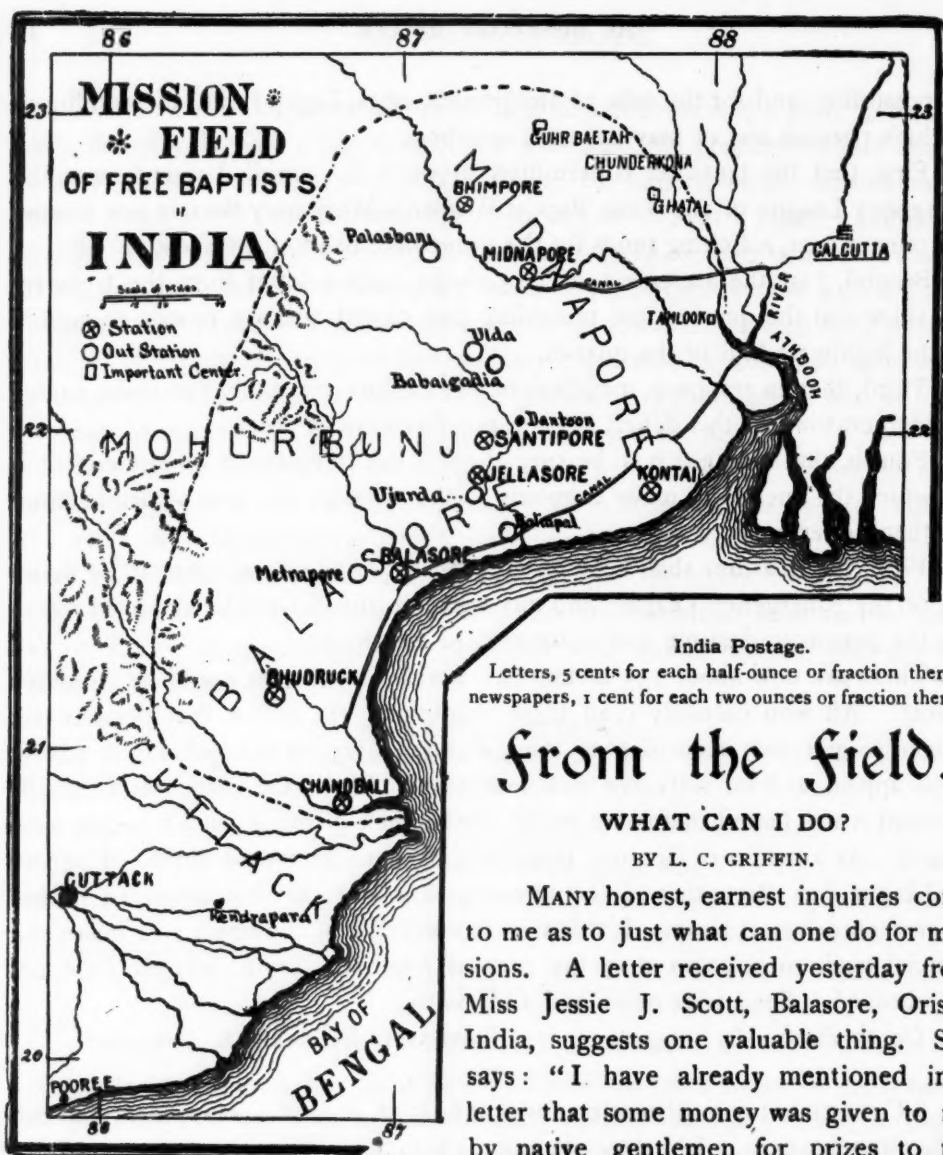
There are now about 135 members. I wish the number could be increased to 200. All who carefully read these conditions will notice that persons are pledged to give only according to their ability. May we not look for, in answer to this appeal, at least sixty-five new members? When the plan was originally proposed it was feared that some would lessen their giving if such a league were formed. As a matter of fact our contributions have increased since. I believe the League has strengthened the treasury in a way that has attracted money rather than driven it away. If this view is correct, 200 members will make our financial position stronger than the present number. Try it, you who are not now enrolled. Send your name and address to

Ocean Park, Me.

LAURA A. DEMERITTE, *Treasurer.*

“CHRISTIAN joy is character and confidence in God. Happiness depends upon circumstances. Joy depends upon character. The one is a cistern, the other is a fountain. The Christian may rejoice in tribulations; the worldling never can. ‘Rejoice evermore,’ is the perennial privilege of a child of God. Joy in trial comes from knowing that trial is God’s servant to bring a greater blessing and a deeper joy. Earth’s afflictions cannot disturb Christian joy, for we know that ‘all things work together for good to them who love God.’ Paul could rejoice in prison, since prison was God’s choice for his servant. To know that Christ is ruling in our lives is the secret of deep, abiding joy.”

A CHRISTIAN without prayer is a soldier without arms.—*S. Thomas Aquinas.*



India Postage.

Letters, 5 cents for each half-ounce or fraction thereof;
newspapers, 1 cent for each two ounces or fraction thereof.

from the field.

WHAT CAN I DO?

BY L. C. GRIFFIN.

MANY honest, earnest inquiries come to me as to just what can one do for missions. A letter received yesterday from Miss Jessie J. Scott, Balasore, Orissa, India, suggests one valuable thing. She says: "I have already mentioned in a letter that some money was given to me by native gentlemen for prizes to the zenana pupils. With it I tried to get a

small book for each pupil that could read, and have been very glad to find in most cases the books have been appreciated and read, not only by the pupils but by their relatives—some having been loaned out to read. In that way, by their own help, the strongholds of heathenism and sin in many forms have been attacked. Let us pray that in some cases, at least, the barriers have been broken down and that Christ shall gain an entrance into some hearts as well as has his Gospel into many homes. I find a readiness on the part of educated men to receive literature, especially English tracts, etc.; and every paper or magazine

that I think would be interesting or helpful I keep for giving away in the houses where the fathers and sons can read English."

Now a newspaper or magazine can be sent to India as cheaply as to Michigan. Many HELPER readers take good papers and magazines, and would be glad to have them helping others after they have read them. Sunday schools have, on rainy or other Sundays, newspapers left, and children would be glad to save their *Myrtles*, *Myrtle Buds*, or other papers, to send to India. In some of our mission stations these papers would be of little use, but any missionary in Balasore or Midnapore would find them of great value. Four or more copies of the *Myrtle* or *Myrtle Buds* would, I think, go for one cent. Let those wishing to send papers tell their postmaster all about it, and he will weigh the kind of paper that is to be regularly sent and tell whether one or more copies could go for one postage. Should many of us decide now to send papers regularly to India, who can tell the good that might come from it?

There is great enthusiasm all through India to learn English. Any one with an ambition to get any government post must know it. Easy, interesting English papers, such as our children read, would be eagerly taken by boys there who are studying English, and they would often be studied out with other boys, and perhaps sometimes the stories might be read or told and the bright pictures shown to the mothers, the sisters, or the little wives in the homes. The purest and best magazines and papers for men and women here would be very helpful there. Papers reeking with stories of crimes and of accidents do great harm in our homes here, and would do far more there where they could not be understood. Some temperance papers that do good here by exposing the inhuman crimes that come from drink and the blackness of the sin of aiding and abetting it, would do harm there where the reader supposes that this is a Christian country, and its deeds, good or bad, would be deemed a part of the Christianity.

AT SIMLA.

COMELY BANK, SIMLA, Oct. 16, 1902.

DEAR READERS OF THE HELPER:—

After two years of work in the heat of the plains I am once more enjoying the beauties, and gaining the benefit derived from a short stay, in one of the many lonely hill stations in India. Simla, the summer seat of the government, is the largest and most important of all the hill stations, having a population in all of 34,000, of whom about 8,000 are Europeans. The inhabitants are gathered from all quarters of India, many of whom are employed in government offices, which are in evidence all over the station, as the affairs of every department of the civil and military administration of India are worked out here for about eight

months of the year. The Goorkhas, a native regiment from the viceroy's body guard, although small and unsoldierly in appearance, are considered to be brave and faithful, occupying positions of importance ever since the time of the mutiny, when they rendered such good service to British officers and residents. Let us pray that the day may not be far distant when they will enlist under the banner of King Jesus, and prove as true and faithful in his service.

The Chinese features are likewise very prominent here, most of them being from Mongolia, and many strong looking men and women from that country are employed as laborers to masons and carpenters wherever building is going on. Punjalie and hill tribes from all directions are likewise represented, each with their different modes of dress and ornaments, and worst of all, their "confusion of tongues" and religious beliefs; and yet it is astonishing how almost every one has a greater or less knowledge of Hindustani, that most convenient language by which one can be understood and have his wants supplied in almost every part of India. Through that language most of the mission work is carried on in this station and over a vast portion of India. Several denominations are at work here, and Christian congregations gather in various parts of the town, but as most of the people are here only for a part of the year, bazar preaching, village work, and talks with merchants and others, passing to and from the "regions beyond," are the various branches of work that may yet have the greatest influence on India as a whole. Bibles, tracts, and the spoken word are thus carried far and wide, and Christ's command "to the uttermost parts of the earth" is being literally fulfilled, and since *all* have been given to him for an inheritance, we know that he shall reign until all enemies have been made his footstool.

Last week the annual meeting of the Baptist Missionary Society was held here, and if the audience was not very encouraging, the chairman and chief speaker were noble Christian men, the first well nigh at the head of the military department and the other of the civil administration of India. Both bore admirable testimony to the value of missionary work and the fruits seen by them during many years' residence in this country, and their strong faith in Christ as the conqueror was beautifully expressed. Were all the men and women named by the name of Christ in this land as devoted servants of his, how speedily the message would be proclaimed in every town, village, and home throughout this great empire.

It would be difficult to imagine a more lonely spot on God's fair creation than this, with its range on range of hills, the valleys and gorges covered with luxuriant vegetation. As far as the eye can scan, no plains are in view, nor any thing to remind one of the ricefields of Bengal and Orissa. The houses are built on three hills, and in most cases seem to be perched right on the side of a

precipice, the narrow path leading down to them being so steep that it takes some time to acquire the art of walking up and down after being so long accustomed to level roads. It is only now and again that one can see the highest peaks covered in eternal snow, for the mists most of the time envelope these heights. The only beauty one misses here is the water falls and streams, so common and so lovely among the hills and glens of "Bonnie Scotland." Wild flowers and ferns are also conspicuous by their absence, as the climate is so dry all sorts of flowers have to be cultivated, and water carefully stored during the rainy season.

In two days more I shall be returning to the old scenes and the work which is always full of interest, but such rest and change give new hope and inspiration for the daily duties of every day life.

Yours very sincerely,

J. J. SCOTT.

TREASURER'S NOTES.

NEW auxiliary : Sebec and Exeter Conference, Maine.

Mrs. Piper, who writes about the new conference auxiliary, says it is very much alive. We are very glad to welcome it to our ranks.

In October I had a very pleasant visit to the Massachusetts Association, at Haverhill, Mass. Dr. Bachelor aided in the public meeting. Her talk on the women of India led to a wide-awake discussion of child-marriage. Any one who heard Dr. Ryder at Ocean Park this summer knows how horrible the custom is. The business meeting, under the leadership of Mrs. Mosher, was practically helpful. She promised to visit the churches in Massachusetts, in the interest of the F. B. Woman's Missionary Society, whenever invited. Her address is 107 Howland Street, Boston, Mass. Later I visited the Rockingham Association. Here, too, there was a lively business meeting. By this, more than by a public meeting, one can find out how much interest there is in the work. In November I attended the monthly meeting of the Saco, Me., auxiliary. There were about fifty present, including the pastor and his wife—Rev. Mr. and Mrs. Jordan. He donated, to the officers, one hundred postal cards especially prepared, with the society heading, for this local auxiliary. "Via Christi" was studied, and a silver offering of \$2.50 was taken for the MISSIONARY HELPER. By the way, most doubtless have read about the silver offering, in recognition of the twenty-fifth anniversary of our little magazine, as suggested in the November issue. If the offering has not yet been taken by the auxiliaries, I hope it will be in the January meeting, and forwarded, at once, to Mrs. E. H. Andrews, 122 Vinton Street, Providence, R. I., or to me, if credit in our receipts is desired.

Please do not forget it, as it is an excellent way to help the HELPER, besides showing it a bit of loving remembrance which it so richly deserves.

It has been the custom of the treasurer to keep a book containing the enrolled members of the Emergency League, of the Cradle Roll, and Roll of Honor; also a list of zenana teachers, Bible women, widows in the Dorcas Smith Home, and children in Sinclair Orphanage, with the names of those supporting them. About five years ago I corrected these last named lists by comparing them with those of the missionaries, and with my yearly receipts. Besides, each year, I correct Cradle Roll and Roll of Honor. I have again undertaken a complete revision of these lists, entering them in a new book. So far as the work has progressed I am very much pleased with the results, as there have been very few lapses in the support of teachers and Bible women. If any have done it, without notifying me, I wish they would do so at once; this request also includes the children supported. I believe, from appearances, that most of our contributors do think that it is a Christian duty to be as business-like in our missionary work as in anything else.

At a recent meeting of the board it was voted to divide the salaries of all the missionaries (save Miss Barnes's) including Miss Moody's and Miss Baker's into shares of ten dollars each. We hope a large number of auxiliaries will take shares in these salaries. They should be pledged the same as the support of children or teachers is pledged. Indeed, this is the kind of special work that must be assigned in the immediate future, as most of the children and teachers are now assigned; and then, what a helpful way of interesting auxiliaries and individuals in our whole field! For instance, suppose an auxiliary has taken one share in Miss Coombs's salary and one share in Miss Baker's salary. It will naturally be interested in all of Miss Coombs's work at Midnapore and study it, and in all of Miss Baker's work at Storer College and study it. When a large number are thus pledged to the support of our workers, giving them their prayers and their personally interested attention, what an encouragement it will be to them, and how much it will help their work. All who wish to pledge for one or more shares in the salaries of these women will inform me of it and I will make a record of the pledge the same as I do for children and teachers. The names are as follows: Miss Hattie Phillips, Miss L. C. Coombs, Miss J. J. Scott, Miss E. H. Butts, Dr. Mary Bachelor, Dr. Shirley Smith, Miss M. Jennie Baker, and Rev. Elizabeth Moody. Women in Maine will, of course, take for foreign work the missionary assigned to them, Miss Coombs. New Hampshire, Miss Butts, and so on; and for home work, either Miss Moody or Miss Baker, as these are not assigned to any State. If shares in the foreign work are desired in States that have no missionaries, please write to me, and I will give them shares in the salary

of a missionary that is not wholly supported by the State to whom she is assigned.

These notes have been so fully devoted to matters of general interest that I have space for only a few items from the monthly receipts. Two new Cradle Rolls have been reported from Nova Scotia. Mrs. Wilson, who sent the money for them, says, "We hope the tiny seed will grow and flower in this part of God's heritage." We are glad to hear from Miss Gaunce since her return to New Brunswick, through a contribution for Sinclair Orphanage. I am very much pleased to add another \$500 fund to our invested accounts. It comes from a warm lover of the Free Baptist Woman's Missionary Society, one who has contributed yearly for several years. The income is to be used for the general work. Oh, for one hundred of such funds! and then I am looking for another as large or larger than our Cristy fund.

LAURA A. DEMERITE, *Treasurer.*

Ocean Park, Me.

(All money orders should be made payable at Dover, N. H.)

A LETTER TO YOU.

DEAR READERS OF THE HELPER:—

When thousands of miles separate us from those we love, is there anything more delightful than to receive from them a letter? How eagerly do we grasp it and devour with mind and heart each word written therein! And then it is folded so carefully and placed where no harm can reach it. It is to us a message of love and friendship, bringing courage, cheer, and happiness into our lives.

To every reader the HELPER is a letter from our busy workers, filled with pleasant words of greeting, encouraging reports from the field, and suggestions for our future efforts,—verily a "living epistle" which should be known and read by all.

Are we individually doing all in our power to give to the HELPER a wider circulation, to bring it in contact with those who only need the lighting of a tiny spark of interest to make them enthusiastic missionary workers?

Let us pass along these words of cheer to those who do not read them, and may the next New Year number of our magazine find our subscription list increased, the heart of our editor encouraged, and our missionary activities greatly enlarged.

For the Publication Committee,

L. L. J.

You can take a promise in two ways, a little way or a big way. The little way is to consider only the letter, and whittle that down fine. The big way is to consider whatever is implied in the promise and make as much of it as you can. Little souls keep promises in the little way; big souls keep them in the big way.

—*Church Advocate.*

Helps for Monthly Meetings.

TOPICS FOR 1903.

January—An Outline Study of India :

1. The Dim Centuries.

February—Prayer and Praise.

March— 2. India's Invaders.

April—Home Missions.

May—Thank-Offering.

June— 3. The Oft-Conquered People.

July— 4. The Invasion of Love.

August—Outing. Summer Sunshine Work.

September— 5. A Century of Work for Women.

October—Roll-call and Membership Meeting.

November—Light upon Our Literature. (Denominational Publications, etc.)

December— 6. Forces of Darkness and Forces of Light.

CALL TO PRAYER.

Prayer ardent opens heaven.—*Young.*

IN reviewing the way in which this society has been led during the past year and the unusual prosperity that has attended its different departments, we would call upon all auxiliaries and individual workers to "bow their knees unto the Father of our Lord Jesus Christ" in thanksgiving and praise, and in earnest petition that this organization "may be strengthened with might by his Spirit"; that it may be "rooted and grounded in love"; that it may "be filled with all the fulness of God"; and that the coming year may witness greater results and a still holier consecration to service.

The regular meeting in February is set apart by the society for this service of prayer. "Ask, and it shall be given thee." Sisters, do you believe it?

MARY A. DAVIS, *Pres.*

ALICE M. METCALF, *Rec. Sec.*

FEBRUARY.—PRAYER AND PRAISE.

Suggestive Program.

PRAISE service. Appropriate hymns.

Reading the call for prayer.

Remarks or paper: When was the first call sent out by the society? Reasons for the first call? By whom suggested? Is it generally observed?

Testimonies of the helpfulness of such a service.

Silent prayer for God's presence and blessing.

Scripture reading, Psalm 9.

Prayers of praise for: "The Quiet Hour," "the plan for mission study," "workers in the home and foreign fields."

Singing, "O for a thousand tongues to sing!"

Prayers of thankfulness for: Increase of thank-offering, larger than that of previous years; increase in meeting apportionments, some States having exceeded their apportionment; increase in subscriptions to MISSIONARY HELPER; more Cradle Rolls.

Singing, "Jesus, Saviour, pilot me."

Prayers for help to consecrate our lives, our time, our means.

Poem, "Prevailing Prayer," MISSIONARY HELPER, January, 1899.

Close with singing, "Abide with me."

Carolina, R. I.

—Arranged by *Mrs. I. A. Crandall.*

CRUELTY OF CHILD-MARRIAGES.

ONE day, among the poor, starved creatures who came to us for grain, was a little child, a mother of thirteen years. She held her little, emaciated baby in her arms, and the two presented a most pitiable spectacle. Think for a moment what a sensation such a sight would cause in England and America!

It was not hunger alone that made them such a piteous sight! The child-marriage laws were responsible for the helpless condition of the little mother. She could only move about in a sitting posture, and in this position had moved along the public road for miles, pushing and helping along the thin little one who was just beginning to crawl. The cruel injuries she had received have made her a helpless, suffering cripple for the remainder of her life; and not only this one life made unbearable with pain and misery, but the puny, under-sized little babe will drag out a few years at most of torture, and die, another victim to the inhuman idea that a child must be a mother.

Think of the groups of bright-faced, care-free English and American children, filling their parents' hearts and homes with sunshine, and growing strong and beautiful, to be happy wives in the future, and the mothers of stalwart sons and blooming daughters. What a contrast to the lives of thousands of stunted little girl wives in this land.

Not long ago I saw a beautiful little Bengali girl of eleven, arrayed in all her wedding finery, and smiling and pleased with the jewels and silk.

The aunt of the young man who was to take her to his home in less than a year was standing near, and, turning to me, she said, "A sacrifice of youth and innocence to cruel custom." And then she added, earnestly and with tears in her eyes: "Oh, if you English and American ladies can only do one thing in India, let that one thing be to prevent, by every means in your power, child-marriages. God only knows the misery, the suffering, and shame that go on behind the closed door of the zenanas of Hindustan."—*Margaret B. Denning.*

The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.

Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears,
Pass it on.

ALL letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 232 Keap Street, Brooklyn, N. Y., president of this branch.

INTERNATIONAL DAY.

January 29 will be observed again this year as the international day of the HELPER Branch. We ask that each member make a small donation for the general work. Last year our Branch gave three dollars, and with our increased membership we should do much better this year.

SUNSHINE GIFTS.

Miss Marilla M. Rich of Charleston, Me., has sent in three beautiful poems, one written by herself. Miss Rich wishes to thank all who have sent her reading matter.

Miss Frances I. Judd is cheering many by her sunshine letters, and has sent some pressed flowers from her California home which have been enjoyed by the Eastern members.

Miss E. J. Small is passing on her HELPER each month, with several other papers, and has also given twenty-five cents "to help send out Christmas greetings."

Through the kindness of Mrs. Jennie Greenleaf, three of our members were cheered during the holiday season.

Among those who assisted in our Christmas work was Miss Anna A. Cummings. She has passed on patterns for lace work, and sent five cents for silver I. S. S. pin.

Miss Bertha Cummings passed on Christmas remembrances, and sent a package of worsteds to one of our shut-in members.

Mrs. L. A. Fuller and daughter, Miss Ida M. Fuller, have been very active in the good cheer cause, have collected articles for the Mary Kimball Mission, have written sunshine letters, passed on literature, and sent out six Christmas greetings.

Mrs. Lillie D. Grant of Lyndon, Vt., gives as initiation dues a number of the "Sabbath Library" books.

A package has been received from Mrs. Jennie E. Boucher which contained a book, a sachet, two bookmarks, and fancy cards.

SUGGESTIONS.

A letter received from Mrs. M. E. Preble of Saco, Me., in which was enclosed ten cents for sunshine work, brought the sad news that our sister is in very poor health. We feel sure that bright, cheery letters at this time, would be greatly appreciated.

Another member, Mrs. Lucy B. Whitman, Biddeford, Me., has been an invalid for the past eight years. She enjoys the Sunshine Society, and the president suggests that she be cheered by sunshine letters.

Mrs. Sarah Flick, 130 E. Long Avenue, Dubois, Pa., is quite alone. Will some one send a sunny ray to brighten her lonely life?

Practical Christian Living.

"Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground going God's way."

Our Quiet Hour: 10 A. M.



THE STILL HOUR.

Into Deeper Depths.

BY ERNEST G. WELLESLEY-WESLEY.

INTO the deeper depths of thine own will—
Those depths where love and wisdom ever reign—
Lead thou my heart: there would I rest, so still,
For what thy love allows brings only gain.

Thy will shall guide; thus every step of mine,
O'ershadowed by thy hand, shall heavenward rise.
My own most foolish will I do resign
To live in thee, as self-life falls and dies.

I do not grasp, nor would I seek to know
The when, the how, the why: enough for me
Thou dost so will. Naught from thy will can flow
But love: and love must lift me nearer thee.

Thy grace I daily seek: supply my need,
That when my faith is weak and fears assail—
For sometimes faith is weak as broken reed—
Thy will may o'er my every foe prevail.

Before thy will I bow: but not in fear.
Thy will is love, and love my life enfolds
In its most sweet embrace, forbidding tear,
And with its strength my trembling step upholds.

Through darkest night, o'er storm-tossed, restless sea,
Thy will holds fast the helm with steadfast hand;
No blast, no wave, no gale, but guides to thee,
And brings me nearer to the haven's strand.

A PANSY'S LESSON.

"TAKE a Japanese mission class besides the Sunday-school class I have now? Oh, dear, no! One is discouraging enough."

Margery said this with a heavy sigh and a sudden pucker of the delicate flesh between the eyebrows—a pucker such as will suddenly come in a fine piece of stitching when something is wrong with the machine. Something was certainly wrong now, for Margery's forehead was usually as smooth as "a well laundered cuff"—so her brother used to say.

"It is so discouraging!"

With these words Margery sank on the steps, twirled her large white hat by its ribbons, leaned her head against the door-post, and gazed dejectedly into a box of earth which stood on the ground.

"There's another illustration!" she continued. "Dry, empty soil to look at instead of the lovely pansies I ought to have! How I did work to make them grow! Every part of that soil was carefully measured, so much sand to so much loam, so much ashes and so much water," motioning softly with her hands to the accents of her words, "and now—no flowers. Well, that's my Sunday-school class exactly. I have tried my best to use so much imagination and so much fact, so much of new interest and so much drill, and then make the application. But, dear me, at the most critical point Julia's eyes are at the end of the room, which might as well be the other side the universe. Mildred doesn't remember anything, and Sarah shakes her head. What's the use in trying? There's pansies, that's for thoughts—I might as well plant something else.

"Now, this nasturtium, grows," and she touched the cool, round leaves of the thriving vine in the veranda tub. I didn't prepare any soil for it, but it blossoms as gaily as if it had all I or any one could give it. All gaudy display with no cultivation! Like Anna! She seems to be more impressed by what I wear than by what I say. Why, ideas seem to have no effect upon her. The child has actually put ribbons on her hat of the same shade as mine—but, oh, if I could only touch her brain!

"I shall pluck off some of your leaves, nasturtium. You are too rank and exuberant for my patience! Why, what's this? away under all these leaves, in this hard, dry earth, a pansy!"

In spite of the privilege of being a girl, Margery gave a long, low whistle; then with a quick brush of her hand across her eyes, she said:—

"I think I'll take that class in the mission after all."

—*Woman's Missionary Friend.*

Every day is a little life, and our whole life is but a day repeated.

Words from Home Workers.

MAINE.—The Steep Falls auxiliary duly sent out the following invitations, enclosed in tiny pink bags: "The Woman's Missionary Society will celebrate the twenty-fifth birthday of the *HELPER* with a birthday party, to be holden at the parsonage on Wednesday, Nov. 19, at 3 o'clock P. M. You are cordially invited.

"Come, you who are the King's daughters,
Bring your pennies, dimes, and quarters,
And thus our *HELPER*'s circulation
Cause to increase through all the nation.
Now bring herein some verse of cheer,
And help to gladden all who hear."

It was a rainy day, so not very many came, but we raised over \$3 for the *HELPER*, and other ladies said that they would send in their bags. The program was as follows: Singing; responsive Scripture reading; prayer, Mrs. Cousins; roll call and report of secretary; report of treasurer; "Our *HELPER*, Its Twenty-fifth Anniversary"; our publisher and her work; The Sanctum; instrumental music, Miss Edna Bailey; reading, "The Mission of Failures"; solo, Miss Mabelle Bailey; reading, "Helen Armstrong's Way"; music. We had one of the first *HELPERS* to show in comparison with the present one. Several of our ladies were among the first subscribers. After the program, there was a social hour in which cake and cocoa were served, because, as the little girl said, "It won't be a *party* if we don't eat!"

L. M. W.

Fort Fairfield.—The Woman's Missionary Society held its annual business meeting at the home of Mrs. J. A. Bridges, Wednesday, Oct. 22. The following officers were chosen: Mrs. Addie M. Childs, president; Mrs. Olive Jones, vice-president; Mrs. Edith E. Rediker, secretary and treasurer. Resolutions were passed expressive of deep sorrow at the death of our beloved president, Mrs. S. F. Carver, and of heartfelt sympathy for the family.

EDITH E. REDIKER, *Sec.*

RHODE ISLAND.—A beautiful October day! The interesting old town of Pascoag! A body of earnest workers! Could a more auspicious beginning be desired for the annual district meeting of the Woman's Missionary Society?—and throughout both morning and afternoon sessions the interest never abated. At 11 A. M. the meeting was called to order by the president, and devotionals were conducted by Mrs. A. P. Tilley of Providence. Following this came very encouraging reports from the auxiliaries and Cradle Rolls of the State. Lunch was served at noon by the ladies of the church. The afternoon session opened with words of welcome from the president of the Pascoag auxiliary. Echoes of

the annual meeting at Lowell were given by Miss Law. An exercise illustrating the study of "Lux Christi," and an interesting and inspiring address by Mrs. Frances Stewart Mosher, completed the program. After the meeting was adjourned and we bade farewell to Pascoag and its people, we could not but feel that for the interests of the mission cause and also for our personal gain, the day had been well spent.

L. L. J.

MAGAZINE NOTES.

THE illustrated holiday numbers of the magazines are things of beauty, and of more than passing value. More and more, the best magazines contain articles of travel and pictures of places that assist directly or indirectly in our mission studies. . . . Of the more serious periodicals—outside of the great reviews—which do not depend upon illustrations for attractiveness, the *Atlantic Monthly* stands easily first. Suggestive and timely articles in the December number are: The Ideals of America, Some Impressions of Porto Rico and Her Schools, Chinese Dislike of Christianity, and The Trade Union and the Superior Workman. Houghton, Mifflin & Co., Boston. \$4 a year. . . . The *Missionary Review of the World* is indispensable for general reference along missionary lines. Some of the notable articles in December are The Untabulated Results of Missions, The Story of Yucatan, Protestant Missions to the Jews, and The Religious Situation in Japan. Funk & Wagnalls Co., 30 Lafayette Place, N. Y. \$2.50 a year. . . . The December *Record of Christian Work* is the Annual Book Number, calling attention to helpful books in various fields of thought. Special features of this magazine are "Thoughts for the Quiet Hour" for each day of the month, and practical helps in the Sunday-school lessons, by Rev. F. B. Meyer and Rev. R. A. Torrey. East Northfield, Mass. \$1 a year. . . . Since good homekeeping is an essential part of practical Christian living, we are glad to call attention to the housekeeper's magazines. *The Delineator*, an old-time friend that improves with age, gives space to nearly every department of home life and is good in each—literature, dressmaking, domestic science, social observance, house furnishing, the college world, club life, and so on. A series of papers on the mental, moral, and physical development of children, beginning in the January number, will especially appeal to mothers. 17 West 13th Street, N. Y. \$1 a year. . . . *Table Talk*, The American Authority on Culinary and Household Topics, is a specialist, as its name implies, and is a welcome guest in the homes of many of our readers. It appears in a comely new cover. The departments of Housekeepers' Inquiries, menus for every day, and Suggestions and Experience, are particularly helpful. Table Talk Publishing Co., Philadelphia, Pa. \$1 a year.

Our Juniors.

A SUGGESTION FOR A HAPPY NEW YEAR.

SUPPOSE we think little about number one,
 Suppose we *all* help some one else to have fun;
 Suppose we ne'er speak of the faults of a friend;
 Suppose we *are* ready our own to amend;
 Suppose we laugh with, and not at, other folk,
 And never *hurt* any one, "just for the joke";
 Suppose we hide trouble, and show only cheer—
 'Tis likely *we'll* have quite a Happy New Year.

A MINNESOTA MISSION BAND.

THE Winona Mission Band was organized one year ago. During the year we have held forty-eight meetings in the home of our superintendent, Mrs. McKenney. We have thirty-two members, from twelve to twenty years of age. We have held one public meeting in the church, one sale of articles was given, and the last quarter we tried to fill little silk bags—self-denial bags, we called them, and when brought in they contained \$4. Altogether we have raised \$24.62. We take thirty copies of *Around the World*, and are trying to learn about other people, and what we can do to help them.

EARL TOWNER, Sec.

Winona, Minn., Oct. 11, 1902.

STATEMENT OF THE ROLL OF HONOR.

(Shares in the salary of the children's missionary, Miss Emilie Barnes, at \$4 per share.)

SINCE October there have been added to the Roll of Honor:—

Tenn., Union Association	2 shares
Wis., Rosendale Center, Young People	1 share
Mass., Cambridge, Junior C. E.	1 share
Me., Lewiston, F. B. S. S. Pine St. church	1 share
Kan., Hickory Grove, Junior C. E.	1 share
Me., Eustis Center S. S.	1 share

As is our usual custom, I have examined the Roll of Honor, giving credit for all money received since Nov. 1, 1901. I give below the shares that have been paid in part, with amount, and shares where nothing has been paid. If there is any mistake in this list, please correct:—

Me., Lewiston, Junior A. F. C. E. Main St. ch.	2 shares
Me., Greene, Two Primary Classes (paid \$1.50)	1 share
Me., North Lebanon, Willing Workers	1 share
Mich., Highland, Juvenile M. B. (paid \$1)	1 share

R. I., Harold Frost	1 share
N. H., Gonic, Junior A. F. C. E.	2 shares
Mich., Cook's Prairie, Cheerful Workers	1 share
N. H., New Hampton, Mission Band	2 shares
N. H., Littleton	1 share
Me., Thorndike, S. S.	1 share
Me., Bridgewater, S. S. (paid \$8)	3 shares
N. Y., Prospect, Junior C. E. of F. B. church	1 share
Me., North Berwick, Junior C. E. 2d church (paid \$4)	2 shares
Me., South Portland, Junior C. E.	1 share
Ind., Ridgeville, Junior C. E.	1 share
N. S., Barrington Temple, F. B. Junior C. E.	2 shares
Mich., Gobleville, Junior A. C. F.	1 share
N. H., Franconia, S. S. (paid \$2)	1 share
N. H., Franklin Falls, Junior class in F. B. S. S.	1 share
N. H., Hampton, " Pearl Seekers "	2 shares
Mich., Davison, Junior C. E.	1 share
Iowa, Waubeek, Junior A. C. F.	1 share
Me., Brunswick, Junior S. S. class of First F. B. church.	1 share
Me., Brunswick, First F. B. S. S.	1 share
Mass., Melrose Highlands, Junior A. C. F.	1 share

There are thirty shares in this list that are either in part, or wholly, unpaid. According to our rules all that are not paid in full by March 1st will be stricken from the Roll of Honor before the corrected list appears in April. I hope by the first of March we shall have a fully paid up Roll of one hundred shares. Shall we not? If we do, there must be early remittance by those who are now in the unpaid list. Miss Barnes is now in Sinclair Orphanage, and so is of special interest to all interested in the work of children.

LAURA A. DEMERITTE, *Treasurer.*

"WHY DON'T YOU HURRY?"

A MISSIONARY was asked why he labored so unweariedly, and replied:—

"One night I was going home across a field and I saw my little boy coming to meet me. Suddenly he disappeared. Then the thought flashed across my mind, 'There's an old well there, and he has fallen in.' I hurried up to him, and reached down into the well, and lifted him out; and as he looked into my face, what do you think he said? 'O, papa, why didn't you hurry?'"

"These words never left me. They kept ringing in my ears until God put a new and deep meaning into them, and bade me think of others who are lost, without God and without hope in this world; and a message came to me as a message from the Heavenly Father, Go and work in my name; and then from that vast throng a pitiful pleading cry rolled into my soul as I accepted God's call, 'O why didn't you hurry?'"—*Lookout.*

A MISSIONARY HAND.

SUPPOSE you draw your own hand and in each finger write the words we suggest, and then call it a missionary hand. Write *give* in the little finger, not because you should give as little as you can, but because giving money is the least you can do and not all you can give. In the next write *read*. No one can be interested in missions who does not read the Bible for the commands and promises, and the magazines to learn the needs and progress of the work. In the middle finger write *talk*. What we learn by reading we should give to others, and in this way you can interest others in missions. In the next finger write *work*. It will be no use to give, read, or talk, if we do not work. This should be a very strong finger. The last is the thumb, in which you may write *prayer*. A hand without a thumb is not of much use, so a missionary worker who tries to get along without prayer will not do much for the Master. When you give, pray; when you read, pray; when you talk, pray; when you work, pray.

"Take my hands, and let them move
At the impulse of Thy love."

—Exchange.

A PRIMARY class of forty little children were asked by their teacher, why Jesus kept Paul from dying when his enemies stoned him.

They answered, "Because he was good." But when the teacher reminded them of Stephen they saw that that could not be the true reason.

All seemed to be thinking in vain for an answer till a little girl raised her hand, and, when asked what she thought the reason was, said, "Because the Gentiles wanted to hear about Jesus."

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for November, 1902.

MAINE.			
Auburn F. B. ch. for C. R.	\$1.20	Eustis Center S. S. one share Miss Barnes's salary	\$4.12
Auburn F. B. ch. for Jun. C. E. on Miss Barnes's salary	4.00	Grey aux. for zenana work at Balasore	4.00
Biddeford C. R.	3.36	Lewiston Main St. aux. for Miss Coombs . . .	10.00
Cape Elizabeth C. R. for S. O.	2.40	Lewiston Bates Coll. Y. W. C. A. for orphans . .	10.00
Cumberland Conf. coll.	5.17	Lewiston MISSIONARY HELPER Rally coll. . .	1.00
Dexter F. B. S. S. Primary Dept. Miss Barnes	2.00	Limerick Jun. Miss: Band for Miss Barnes . .	1.00
Dover and Foxcroft aux.	3.00	Litchfield Plains aux. for Tipari	12.00
East Livermore F. B. ch. aux. \$4.06 on Miss Coombs's salary \$5.61 bal. L. M. of Mrs. Ruth A. Wadsworth \$1 on L. M. of Edith J. Record	10.67	Ocean Park Nellie Wade Whitcomb one share Miss Barnes's salary	4.00
		Ocean Park "Toilers by the Sea" dues 25 cts. and silver offering for MISSIONARY HELPER \$3.50	3.75
		Pittsfield aux. for Nettie	0.25

No. Chesterfield aux. for Pada Monie	\$13.00
Otisfield Q. M. W. M. S.	4.29
Saco aux. silver offering for MISSIONARY HELPER	2.50
Sebec and Exeter Conf. W. M. aux.	7.50
Waterville Conf. aux.	7.60
Wells Branch aux. for Miss Coombs	17.25

NEW HAMPSHIRE.

Alton Jun. for Miss Barnes	2.00
Belknap Asso. W. M. S. for Miss Butts	4.35
Bow Lake for pledged work from W. M. S. of New Durham	3.19
Canaan ditto	5.00
Dover Washington St. ch. Mrs. Ingraham for silver offering to MISSIONARY HELPER50
Dover F. W. and Ethel E. Demeritte for teacher	12.50
Farmington for pledged work	3.00
Gonic aux.	6.50
Laconia aux. Miss Butts	5.85
Milton \$1.70 for Miss Barnes from the juniors	4.70
New Durham for Miss Butts and Miss Baker Q. M. coll. New Durham for pledged work . .	10.00
W. Lebanon for pledged work	3.71
Whitefield aux. Storer College	7.00
Lizzie H. Howe for Suni in S. O.	12.00
A friend for a fund income to be used for general work	25.00
	5.00

VERMONT.

Albany ch. for Dr. S.	2.00
Wheelock Asso. W. M. S. coll. at No. Danville for Dr. S.	3.45

RHODE ISLAND.

Greenville aux. for Miss Phillips	5.00
Greenville aux. for Ind.	5.00
Finance Com. Ind.	2.00
Olneyville Juniors C. E. for Miss Phillips . .	4.00
Providence F. B. S. S. of Elmwood Ave. ch. for Miss Phillips's salary as kindergarten teacher	25.00
Providence Roger Wms. C. R. last year for Gen. Fund	8.35
Providence Park St. aux. Ind.	5.00
Providence Park St. aux. Miss P.	5.00
Providence Park St. aux. Mrs. J. W. Smith	
MISSIONARY HELPER	20.00

NEW YORK.

Gibson Q. M. aux. for native teacher	5.26
Rochester Rev. J. H. Durkee for 25th anniversary MISSIONARY HELPER	5.00

ILLINOIS.

Campbell Hill aux. dues	2.00
Campbell Hill juniors	8.00

CORRECTION.—\$2.63 credited to Winona, Minn., should have been to Winona Q. M. W. M. S.

MICHIGAN.

Batavia aux. for Dr. B.	\$3.50
B th aux. Dr. B. \$4.32 H. M. \$4.32	8.64
Burlington aux. 1-2 Dr. B. 1-2 H. M.	1.35
Cook's Prairie aux. T. O. for Dr. B.	11.15
Elsie aux. Dr. B.	1.60
Gobleville aux. Dr. B. \$2.25 Storer \$2.25 . . .	4.50
Grand Rapids Q. M. Miss Moody's special . .	4.00
Hillsdale Q. M. F. M. \$40.18 H. M. \$7.30	
Miss Moody's special \$4	51.45
Holton and White River Q. M. Dr. B. \$1.40	
H. M. \$1.40	2.80
Kingston aux. Dr. B. \$1.50 H. M. \$1.50 . . .	3.00
Kingston aux. T. O. Dr. B.	6.70
Lansing Q. M. Dr. B. \$4.38 H. M. \$4.39 . . .	8.77
Litchfield aux. Dr. B. \$1 H. M. \$1 Storer \$1	3.00
Maple Grove 1-2 Dr. B. 1-2 H. M.	3.40
Montcalm Q. M. \$1.78 Dr. B. 1.77 H. M. . . .	3.55
Mich. Asso. W. M. S. Gen. Fund \$6 Miss	
Moody's special \$5	11.00
Sanilac Q. M. 1-2 Dr. B. 1-2 H. M.	3.32

WISCONSIN.

Ridgeland Nancy A. Taylor for F. M.	1.00
---	------

MINNESOTA.

Brainard W. M. S. \$5 H. M. \$5 F. M.	10.00
Verona W. M. S. of Minn. for Gen. Work . . .	5.00

KANSAS.

Eureka Little Folks aux. dues	4.10
---	------

SOUTH DAKOTA.

Valley Springs for teacher's salary with Miss Coombs	6.25
--	------

NEW BRUNSWICK.

New Brunswick Miss Gaunce for S. O.	2.00
---	------

NOVA SCOTIA.

Tusket Mrs. A. K. Blauvelt for support of a Bible woman one year	25.00
Tusket from a friend for child in S. O. one year	25.00

MISCELLANEOUS.

Int. on kindergarten funds for kindergarten work at Balasore	30.00
Int. on Gen. Funds for Inc. Fund	12.64
Income working capital for Inc. Fund	20.00

Total \$1,123.57

LAURA A. DEMERITTE, Treas.

Ocean Park, Me.

per EDYTH R. PORTER, Asst. Treas.

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

.50
.64
.35
.15
.60
.50
.00

.45

.80
.00
.70
.77
.00
.40
.55

.00
.32

.00

.00
.00

.10

.25

.00

.00

.00

.00

.64

.00

—

.57

.

.

, a.